A PRESERVATIVE Againſt the Plague of Schiſme: OR, An Antidote againſt the Separations of the Time.

Extracted out of Apoſtolike Preſcripts: chiefly, from St. *Paul* and St. *Jude*.

Declaring by their Divine Demonſtrations, *into what fearfull* ſins *and* dangers *they* fall, *who* run *out of the Church into* Schiſme. *And of what an* execrable *and damnable* quality *the* men *are*, *which* tempt, *and* lead *into ſuch* ſeparations.

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1 COR. 11. 18, 19.

I heare that there be *Diviſions* amongſt you, and I partly believe it.

For there muſt be *Hereſies* alſo among you, that they which are *approved* may be made *manifeſt* among you.

Tertul. de præſc. adv. Hær.

--Nec tamen ideò bonum hæreſes, quia eſſe eas oportebat: quaſi & malum non oportuerit eſſe: Nam & dominum tradi oportebat, ſed væ traditori.

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Collegium Sancti Iohannis Evangelistæ
in Academia Cantabrigiensi 1700

To the Reader.

THe *Author intended this* Preſervative *only as an* Addition *to his* Manuall. *That there might be an* Antidote, *as well againſt Schiſmaticall* Novelty, *as* Popery: *Of which, though this be too much the* Humour *of the Time, that is more* Epidemicall. *But, becauſe ſome may deſire, and have benefit by this, who have not, and wiſh not the* Manuall, *and thoſe who have the* former

See that in the Manuall in the grounds of Poteſtant Religion, p. 7.

preſervative *in that Booke, may (if they pleaſe) bind with it this* Newer Antidote: *It is ſo printed, and in ſuch a* Leafe, *as may be either had* alone, *or* added.

That it may do more good, this is done. And much (ſure) will be, if the Authors Pen *miſſe not the* Marke *his heart* aimes *at. And no more Gall be found in the* Readers conſcience, *then his* Inke: *For he ſeeks to profit, not provoke; and if ſelf-love ſway not before Truth, he hopes Things will more* convince *then his words* exaſperate.

A ſuitable piece he would have

have it both to his Manuall *and* Mind. *Which he ſpeaks with* Pacians *mouth*: Chriſtianus mihi nomen, Catholicus, Cognomen. (*He is no* Roman, *but a* Chriſtian *Catholike*;) *And from St.* Baſils ſpirit; *Therein he is, what he ever was: and by Gods grace ever ſhall be what he is. And* beſeecheth thee *and all, in the Holy Spirit of St.* Paul, in the Name of our Lord Jeſus Chriſt, *to doe and be what all ſhould be*, That you all ſpeak the ſame thing, and that there be no Schiſms among you. *That you be perfectly* joyned together

-*Ego certè idem qui jam ſum cras ad te redibo:* -(*Manante Imperatoris præſide.*) *Theod. l.* 4. *c.* 17.

1 Cor. 1. 10

Diviſions (new Tranſlation.

in the same mind, and in the same judgement. *That this* Mind *and* Spirit *may be Thine and His, is the endeavour and prayer, of*

Philo-Christianus.

A PRESERVATIVE Against the Plague of Schisme.

OR,

An Antidote against the Separations of the times.

Extracted out of Apostolike Prescripts, chiefely from St. *Paul* and St. *Iude*.

Rom. 16. 17, 18.

Now I beseech you brethren, Marke *them which cause* divisions *and* offences, *contrary to the* doctrine, *which ye have learned, and avoyd them.*

For they that are such, serve *not our Lord Jesus Christ, but their own* belly, *and by good words and faire speeches* deceive *the hearts of the* simple.

Jude v. 19.

These be they who separate *themselues,* * sensuall, *having not the* Spirit.

* O, makers of Sects, fleshly (Old Translation.)

SAint *Paul* then, and Saint *Iude* being Judges, separatists are *branded* for men that serve their *belly** before Christ, of better and fairer

* *Omnes hæreses inde quod ventri, &c. Theoph. in* Ro. 16. 18.

Tongues then *Hearts*: having more ill *fleſh* in them, then good *ſpirit*; Informed rather with the ſoule of a **Beaſt*, then a *Chriſtian*. Yet St. *Paul* being *Witneſſe*, and God himſelf *Iudge*, every one that doth *ſeparate* is not preſently a *Separatiſt*; for God who forbids all *ſin*, commands ſome *ſeparation*.

**Animales*] *non ab anima, ſed animalitate.* (Hugo.)

2 Cor. 6. 17 --- *Be ye ſeparate, ſaith the Lord,* Ἀφορίσθητε.

That therefore wrong be done to none, but the *guilty* forehead may have the *brand*, and the *guiltleſſe* be *quit* of that *note* of Infamy, we muſt put a difference betwixt *commendable*, and *culpable* ſeparation. And by God Almighties *Light* and *Word*, ſhall beſt diſcern the the difference. [*Come out of her my people, that ye be not partakers of her ſins, & that ye receive not of her plagues.*] This is a voyce

Apoc. 18. 4

voice from Heaven *, by whose light we see, That if a *Place* or *Church* be Babylon (be it *naturally*, or *mystically* so, in *Chaldee* or *Italie*, what, or wheresoever.) *That is*, if it grow so *corrupt* a *body*, and so farre *infected* with *errour* and *ill*, that without *sin* and *plague* we cannot *Incorporate* and *communicate* *with it; *out* we must *goe*, God calls us to *come* out. [a] And then, without palpable danger both of high *disobedience* to Almighty God, and *destruction* to our selves, we must *remove*. [b] *Goe forth*, [c] *flee out*, (as for your lives.) Yea, which is (or should be) more, *Unlesse we will be cut off in her iniquity*, we must *hie* away (as we love our *soules*[d].)

The common *brand* of *Schism* then, which those of *Rome* give to us *Reformed* (as *removed* from them) on a wise head imprints no

* φωνὴ ἐκ τοῦ οὐρανοῦ.

* (Μὴ συγκοινωνήσητε.)

[a] *Ubique exeundum esté Congregatione malorũ mente & animo ne scilicet consentiamus vanitati & pravitati.* Carth. in loc.

Si non communicetis in peccatis, non communicabitis in tormentis. Ib.

Exite spiritualiter & si fieri potest etiã corporaliter in 2. Cor. 6. 17. Idem.

[b] Ier. 50. 8.

[c] Isa. 48. 20

[d] Ier. 51. 6. & 45.

no more shame then a cold Iron doth hurt. Till it shall *appeare* (by better *evidence* then their own) That, they are not *departed* from the Primitive *purity* and healthy *constitution* and state of a *Christian* Church *, and we not *returned* to it. And, that we would not have them *goe back* with us, and will not *admit* them to *come* whither we are *gone* [a]. And whensoever they shall first set foot to *returne* to that ancient Purity, we shall not be forthwith ready to *meet* [b], and *joyn hands* and *knees* with them. And with both *hands* and *hearts*, unite soules and bodies with theirs, in *one* and the *same* Church, and with them, and all in *communion* with them.

* *Nisi celeriter fiat Reformatio, audeo dicere, quod licet magna sint quæ videmus, majora videbimus. Gard. Camera. l. de Reform: In sacrum Ecclesiæ imperium innumerabiles abusus irrepsisse. Espenc. in Titum.*

[a] After Q. *Maries* time the Papists came for many yeeres to our Churches, till the Pope forbad them (*Pius* 5. by his Bull.)

[b] *Tollatur paries erroris & simul sumus.* (*Aug. de Donat.*)

Or,

Or, that we will not *submit* to the onely cure and *remedy* of Schisme,* a *Free* and *Generall Councell*, whensoever it shall be called of un-interessed men on either side, proceeding according to Christian *Rules*, and *Evidences* to *heare* and *determine* the *differences* [a] on both parts [b], and to *declare* how farre they have *erred*, and ought to *returne*, and accordingly to be *ordered* and *reconciled* [c].

* *Concil. Const. sess.* 39. *Christianitas in diversas hæreses scissa est, quia non erat licentia Episcopis in unum convenire, persecutione sæviente usq; ad tempora Constantini*

Isidor. in præfat. ad Concil. For this cause the Councell of *Nice* was called by Const. l. 3. c. 12. *de vita c.* With that Effect see l. 3. c. 5. v. 6. 12, 13. *Schisma ingens de Paschate tollitur. Tanquam in unum corpus essent denuo coagmentati, una apud omnes viguit sententia, De v. c. l. 3. c. 20.* [a] *Omni ergo seditiosâ contentione depositâ, literarum divinitus inspiratarum testimoniis, res in quæstionem adductas dissolvamus. Const. ad Episc. in Nic. Conc. congregatos. Theod. l. 1. c. 7.* [b] Such was not the Councel of *Trent*, being neither generall, nor impartiall. *V.* Hiſtory of it.

By this God and the world judge, who most love, and make Schism: They in, or we out of, the Romane Church.

And

And here let the ancient *Fathers* be called, and heard for *Witnesses*, then whom none have set out the *nature* & *guilt* of *Schisme* in truer and livelier *Characters*. They distinguish it from *Heresie* * thus: This is a *desertion* of Eccleſiasticall *verity*, to the breach of Catholike *faith*; but, that a *breach* of Eccleſiasticall *unity*, with desertion of Christian *love*. So St. *Hierome* deciphers it; * Heresie maintaines a perverse *opinion* in the Church, but Schisme makes a *separation* from it. And so St. *Austin* puts the difference; [a] Heresie is a *sect* of those who follow *many* waies, but Schisme a *separation* of those who goe after *one*. And therefore, not diversity of *Faith*, but dividing *Communion* with him, is Schisme. Whether *with*, *from*, *for*, or *without* Heresie (as Schisme is some-

* *Hæresis fidei, uniti, ſchiſma opponitur.*

* *Hæreſis perverſum dogma habet, Schiſma, ab Eccleſia ſeparat. Hier.*

[a] *Hæreſis diverſa ſequentium ſecta; Schiſma eadem ſequentium ſeparatio eſt. Aug.*

[b] *Schiſma non diverſa fides facit, ſed Communionis diſrupta ſocietas. Idem.*

ſometimes *mate*, *child*, *mother*, and many times a meere *ſtranger* to it) they doe at all times give the *guilt* of Schiſme to ſuch breach of love. Making that Unity the proper *object* and *matter* of it, and this breach the ſpecificall *Form*.

Thus St. *Cyprian* (though not of errour) was *quit* of Schiſm by the Councell of *Carthage*, becauſe he kept *communion* with the Catholike Church *himſelfe*, and (though not of his mind) kept none from it*. But in the ſecond Councell of *Conſtantinople*, they were *caſt* by the *common* voice and *vote* of 150. Fathers, who kept not the *communion* of the Church (though otherwiſe *quit* of *errour* [a]. The evidence was one and the ſame. As they made not all ſeparation *ſin*, from whatſoever *bodies*; ſo neither every Diviſion, Schiſme,

* *Neminem judicantes, aut à jure cõmunionis aliquem ſi diverſum ſenſerit, amoventes.*

[a] *Qui ſe ſanam quidem fidem confiteri præ ſe ferunt avulſi autem & abſciſſi ſunt. Concil.*

from [2]

from whatſoever *Church*: But an *undue* and *unjuſt* one, from all, or from any *.

* *Hinc Cecilianus Schiſmatis inſons ſit ab opt. Milev. Quia non receſſit a Cathedra* Petri *vel* Cypriani.

If therefore a *Particular* Church (for the *Univerſal* cannot, and that the *Romane* is not) if it, or any, from being *Catholicke* turn *Heretike* in *faith*; and of *Holy*, become *debaucht* for *worſhip*, to leave it is not Schiſm, becauſe not a *departure*, but *return* to the holy *Catholike* Church*. Nor is this to make a *rupture* in the *body*, but to ſhun a *peſtilence* of the *members*. Nay, conſent [a] and *copartnerſhip* with ſuch a Church, is rather a *conſpiracy* [b] againſt the *Head*, then *communion* of the *body*. And to *re-*

* *Multo poſteriores licet, quam quæ ab Apoſtolis vel Apoſtolicis, Eadem fide conſpirantes, non minus Apoſtolicæ deputantur, ob conſanguinitatem doctrinæ. Ter. de præſcript. Eccleſia non pendet ab unitate capitis Miniſteridis, ſed à Chriſto & unitate fidei. Stat aliquem Papæ contradicere & eſſe de unitate Eccleſiæ modò ſtet ſub Capite Chriſto. Ioh. Major.* [a] Io. 2. 11. [b] *Non ſtudemus paci in detrimentum veræ doctrinæ. Naz. orat. 32.*

nounce

nounce such a *fellowship* is not to *make*, but *mend* and heale a *breach*. And therefore against the *charge* of Schisme from *Rome* for *relinquishing* their *Assemblies*, our *plea* may be as that against the Arrians, *Not guilty*. As the Bishop draws his case of separation with a difference from the Donatists *. *We keeping the Church (by Gods grace) continue in the holy and perfect faith and communion of the* Fathers: *and separate from none but those that doe not so.*

* *Episcopus Hermiacensis advers. Mocianum. Donatistæ nullis intercedentibus decretis quibus oppugnata dicunt antiqua de fide dogmata sese ab Ecclesia diviserunt. Nos in Ecclesia constituti qui Deo rigente in paternâ sententiâ & communione perstamus, statuimus non communicare ab Ecclesia separatis.*

Nay, our *Desertion* deserves the *praise* of wel-doing *. And if they *urge* our withdrawing *obedience* from the Apostolike *Chair*, in which they prove & plead a continuall *series* of suc-

* *Rectè scias nos fecisse recedendo à vobis. Lucifer S. De non conveniendo cum Hæreticis.*

ſucceeding Popes to St. *Peter*, St. *Hierome* and *Ireneus* ſhall put in our *rejoynder* for us. The Church doth not conſiſt in *Walls* *, but *foundations* of *Faith*. And therefore we muſt *obey* thoſe *Prieſts*, who with *ſucceſſion* of Biſhops have received the *gift* or grace of *truth* [a]. If not, there is no ſin or Schiſm in our *Receſſion* from them [b], but in their *Deceſſion* from it.

* *Non in Parietibus conſiſtit Eccleſia, ſed ibi erat, ubi vera fides erat. Hier. in* Pſ. 33.

[a] *Illis preſbyteris obediendum qui cum Epiſcopatus ſucceſſione chariſma accepérunt veritatis. Iren. l.4. c.43.*

[b] *Cum iniquis & perfidis jungi non debemus, quæ participatio i.e. quæ communio Carth. in* 2 Cor. 6. 14.

And becauſe we of the Church of *England* were ſo judiciouſly and happily *cleanſed* and cured of thoſe *corruptions* of *Rome* (as we ſtand and are *eſtabliſhed* upon our *old baſe* and bottome *.) Therefore the preſent *ſeparations* from,

* See with Rejection of the Popes uſurped power, Reſolution to maintain Catholique faith to the utmoſt, In the name of King, Lord, Clergy, Commons, and all the Kingdom, *Act. & Mon. Henrici* 8.

and

and *diviſions* in it, are evidently foule and ill. And they are ſpiritually *deafe* or *blinde*, that doe not heare and ſee a *voice* and *light* from Heaven *calling* them from thoſe ſeparations, and *ſhewing* them, why they ſhould *come* at that call. If Apoſtolike *cries* and *fires* can make that voyce, and light. Two [a] of them with one bright *flame*, (as of a Beacon from a Hill) diſcover thoſe for *vile* and *naught* that *make* them, and *marke* them for worſt of foules. And all with one *mouth*, *cry* out on them as *Peſts* of ſpirits, and to us (as they are ſuch) to *fly* them [b]. And if we will not be *branded* and *plagued*, wee muſt doe both. * *Marke* firſt, and then *Shun* them. So we will for their great, 1. *Guilt*, and 2. *Puniſhment*, if we do well mark it.

[a] Rom. 16. 17. Jude v. 19. 2 Theſ. 3. 14.
[b] 2 Pet. 2. Jam. 3, 16. & 4. 1. 2 Joh. v. 10

* *Mark them*] For, Schiſm is a great ſin.

1. It

(1. *Marke them.*) 1. For kind.

1. It is *the ſin againſt the holy Ghoſt*, ſaith St. *Ambroſe*. A ſin againſt it, doubtleſſe it is, and very high for his reaſon; for other ſins are *contra ſingulos*: this, *contra Univerſos* *. So that, as much as a *Community* is more then a *Perſon*, Schiſme is above another ſin. And as much as a *Sacred*, is better then a *Civill* Community, ſo farre is this worſe then a ſin againſt *Secular ſociety* [a]. That is, ſo much as Heaven is above Earth. The peace of God before mans. A good eſtate of our ſoules, above our lives. The Church, before the World. And that muſt needs be infinite much. For if the value of one ſoule be above the Worlds worth [b], the Church (which containes in it many Thouſand-thouſands of ſoules) may juſtly be valued above Millions of Worlds. And Schiſm ſtrikes at

L. 2. de penit.

[a] *Inteſtina ſeditio in Eccleſiâ Dei conflata longe plus mali quam quodvis bellum, pugnave, in ſe complectitur. Conſt. V. Euſeb. de v. c. l. 3. c. 12.*

[b] Mat. 16. 26.

at the very *Body* of the Church: nay, divides *Unity* which is the *Spirit* [a], and cuts asunder *Love*, which is the *Bond* * of that body [b]. So it leaves the Members loose and dissolute for want of their tie of perfection, and laies the whole body wounded and bleeding. Doing worse [c] by Christs *mysticall* body then the Jewes did by his *naturall* (before which yet he prefer'd his Mysticall [d]; for, for all their Hellish rage at Christ, they did but gore and *wound* his body (not a *bone* of it was broken [e]. These teare [f] and mangle the Churches, all into pieces [g]. A sinne of the *highest*. For, how

[a] Eph. 4.3. 16. Col. 2.9. & c. 3.14.

* *Charitatis Christianæ vinculum.* Cyp.

[b] *Compago corporis Christi.* Greg. *In Solidam corporis unitatē concordiæ glutine copulata plebs.* Cypr.

[c] *Quod quidem cum suis partibus universū Ecclesiæ corpus, consentiente animarum concordia & proposito, devincit.* Euseb. *De v. c. l. 1. c. 68.* [c] *Deteriores facit.* Aug. *de bapt. c. 6.* Cypr. *de Unitate Ecclesiæ.* Hier. *ad Dam. ep. 57.* [d] *Nisi enim vitam Mystici corporis prætulisset non sustulisset, &c.* Bern. [e] *Divisio enim corpore ejus quod est Ecclesia ipse omnino dividitur.* Theoph. [f] Joh. 19. 36. [g] *Quantum facinus lacerare in festa? lacerat quantum in se est, qui unitatem scindit.* Zanchius.

can

can the *hand* reach higher then at once to be *lift up* againſt (not a good *limb*, which ſome have made the unpardonable ſin *, but) the *Beſt Body* in the World, the *Church*. And againſt (not ſome holy *ſpirit* of man, but) the *Beſt*, infinitely above all in the Word, the *Holy Ghoſt*; which by that holy Band holds together and animates the members in that body. And againſt (not onely many Chriſtians, but) *Chriſt* Himſelfe *, who governes and quickens that Body and thoſe Members, by the Holy Ghoſt *. Marke it then for a ſin of the moſt wicked kind.

* *Contra fraternam charitatem invidiæ facibus agitari. Beda.*

* Act. 9. 5.

* *Per nexus & connexiones ſuppeditationem augmenti dat Sp. St.* * *Non ſi diſſoluta membra & diſtracta à capite. Theoph.*

2. Schiſme, of ill *conſequent.*

And therefore of as wofull *Conſequent*. Becauſe, the members *Faln* off by Schiſme are *loſt*, (as branches cut off from the

the Tree * dry and wither [a].) *Dead* for want of life from the holy Spirit, which *animates* the *limbs* onely, that are *in* the *body*. Those that *keep in* are *wounded* by the losse, and lie *feeble* for it; as a body is lamed, and loseth strength by *expence* of much blood, upon the *excision* of some members. And the *Whole* body of the Church is left *weake* by the *division*, ready to fall into ruine (the high way to it in any *Family* or *Policie* [b], but especially in the House of the Church, and Christs Kingdom. Yea, the Body of the *State* is *shaken* by the *fall* [c], as the *ruin* and falling of the Greek Empire came upon the *breaches* of the Church [d]. By *Schisms* and *Factions*, calling and let-

* Ioh. 15. 6

[a] *Discessit enim ab Ecclesia, de fonte Spiritus, non potant.* Irenæus. *Spiritus Dei non vivificat membra nisi fuerint unita.* Aug.

[b] Mar. 3. 24.

[c] *Tumultus & cædes à Schismate sæpius.* V. Euseb. de v. c. l. 3. c. 4. & 7.

[d] *Hac ego orientalis & occidentalis Ecclesiæ Discordia sæti Saraceni ingenti classe solventes &c.* Plat. de Hen. 10. *Una cum Religione & secta imperium amissum est.* lb. V. Const. lit ad Episc. Tyri Socr. l. 1. c 23.

ting

ting in the *Turke* (the *Hammer* which hath broken the Body all in pieces.) Nay the Whole body of *Mankind* is worſe for theſe *Ruptures*. For, for *Infidels*, inſtead of calling them in, this keepes them out of the Church. So far from *inviting* and *receiving* them by *Baptiſm* into *Chriſts* Religion, that it gives them a *Sacrament* of *Confirmation* in their *own* *. Not *ſtopping* their mouths, as we ſhould and might by our commendable and Chriſtian carriage, and [a] concord, [b] but *opening* them [c] wide to *blaſphemie* [d] both the Church, for a Body which is ſo ill tempered; and Chriſt, as the Head of no better a Body [e].

* *Dicit Gentilis vellem fieri Chriſtianus, ſed neſcio cui hæream. Chryſ. Clem. Alex. vos Chriſtiani tot ſectas habetis. Sit anima mea cum Philoſophis.*

[a] 1 Pet. 2. 12. & 5. 3. 16. [b] *Vide (inquit) ut invicem ſe diligant, & ut pro alterutro mori ſint parati. Tert. Apol. c.* 1 Tim. 6. 1. 1 Pet. 2. 2. &c. 3. 16. [d] Derided for it in publique Theatres and Spectacles, *Socr. l.* 1. *c.* 3. V. *Conſt. Epiſt. ad Epiſ. Syrac. de v. c. l.* 10. *c.* 6. [e] *Dominum quem Judas vendidit, Hæreticus blaſphemat. Max.*

2. For

2. For this great *guilt*, God gives the sin a proportionable *punishment* *. In a *Doom* and *Death* fit for such foule *blasphemers* of Christ, and *murderers* in His Church [a]. Of which the World hath seen two fearfull *executions*.

3. Schisme great for punishment.

* *In diluvio* 10. *non par fuit.* 2 Pet. 2. 10.

[a] *Schismaticum Homicidam facit Cypr. cujus culpa ne sanguinis Baptismo oluenda. In orat. Dom.*

The *First* was, in the Church of the *Jews*. Rent and torn in two by *Corah* * and his *Confederates* [a]. For which (to shew how much their *sin* was the hàte of *Heaven*) *Earth* opens her mouth [b], to send them *quick* into *Hell* [c]. And (as if no *old* vengeance were ill enough for them (though we read of dreadfull Plagues by Water, Fire, and Ayre before) God works a *New thing* [d] for theirs,

* *Omnis Globus stet* (Num. 16.) 1. c. *est.*

[a] *Expressus Hereticorũ & pseudoprophetarum Typus: Orig.*

[b] *Ita ab omnibus mundi hujus ablegantur elementis, ut nec aerem haustu, nec cœlum visu, nec mare tactu, nec terram contaminarent sepulchro: Ambr:* c *Terræ fluctibus obrutus non aquæ Theod.* d Num. 16. 4.

such

ſuch as never was in the world till then. A *New creation* * of puniſhment [a], Hell and Heaven agreeing to fire and devoure all perſons and things in the Schiſm, *Fathers* and *Followers*, all in one *Gulph*, Goods, Tents, and Appurtenances, with *men*, *women*, and *children* [b].

The *Second* was in the Christian Church by *Arius* *, who like another *Corah* in *pride* of heart and wit, by a wretched *Hereſie*, made a wofull *Schiſm*; in which the Church loſt *Millions* both of *lives* and *ſoules*; and of which it lies to this very day much wounded and weakned. For, he that (voyd of *duty* and *pitty*, to his deare *Saviour* and *Mother*) did wickedly *mangle* His *body*, and *ſpill* her *blood*, as he was going away in Triumph with his *Traine* in the

[a] *Si creaverit creationem* בְּרִיאָה יִבְרָא *Arias Mont. Si ſeparando ſeparaverit. Oleaſtr.* [a] Verſ. 30. [b] Verſ. 32, 33.

* *Plat. de v. Sylv 1. Vir laudis ac gloriæ magis quam veritatis cupidus, ſerere diſcordiam in fide Chriſti cæpit. Quòd non è Presbytero factus Epiſcopus. Theod. l. 1. c. 2.* [a] *V. Socr. Hiſt. Eccl. l. 2. c. 30.*

in the street *, being *suddenly* struck with *terrour*, and taken with a need to ease himselfe, in a *Common jakes*, (next at hand) *Judas*-like [a] most miserably *shed* out his entrailes and bowels. *Constantius* the Emperour that gave his Sect the first *breath* of Authority (to their great *joy*, and the *woe* of the Church) dies of an *Apoplexie*, struck with *griefe* [b]. *Valens*, Patron and *Persecuter* for it, who by his Imperiall *power* fed the *flame*, was *burnt* with fire [c]. *Kindled* by the fury of their hands, whose *soules* he fired with that *schisme* [d]. *Anastasius* their *friend*, was (as some say) struck with *one* [e], and *Olympius* his *Champion* (upon that score, blaspheming the holy Trinity in a *Bath*) with *three Thunderbolts* *.

* *Episcoparum & populi frequentia stipatus mortem passus vitæ turpissimæ condignam. Plat. de v. Julii 1.*

[a] *Medius crepuit. Theod. l. 1. c. 4. Socr. Eccl. Hist. l. 1. c. 5.*

[b] *Socr. hist. Eccl. l. 2. c. 37. Idem Prosper.*

[c] *Te ipsum reprehende, qui flammam in domum Dei injecisti: Aphrates Monachus ad Valentem.*

[d] *Ut qui perversis doctoribus Gothorum insenderat animas, iis viventibus corpus Valentis (qui mali autor fuerat) cremaretur. Fulgosius, p. 14.* [e] *Evagrius, Platina.* * *P. Diaconus.*

And, after *Athanaſius* (who as another *Moſes* ſtood in the gap to ſtop the breach [a] was in a *Synod* or packt *Aſſembly* of *Arrians* at *Antioch*, condemned, and all their Oppoſites perſecuted; *Alexandria* (his own City) was ſo *depopulated*, *Antioch* it ſelfe, and the *Cities* of the *Eaſt*, ſo *ſhaken* and *ruined* with *Earthquakes* [b], as if God would have them and all the world to know by thoſe *New Gulphs*, what a wretched thing it was to be of the *Old Conſpiracy* or *Company*. St. *Jude* calls it *Corahs* way [c], (onely he makes it wider with *Cains* and *Balaams paſſage*) and gives it his *end** ; ſave that the *mouth* of Hell gaped for the *Iewiſh*, but the bottome and *belly* of Hell ſhuts on the *Chriſtian*.

[a] *Quo vivente res Chriſtiana 46. annis mirifice ſuſtentata, teſt. Plat. de Ath. in v. Syrich 1.*

[b] *In Schiſmatum pœnas. v. Socr. Eccl. hiſt. l. 4. c. 10. Idem de cæſis, per grandinem in Conſtantinopoli obſervatur. Socr. Eccl. hiſt. ſc. Decreta contra Epiſcopos.*

[c] *Appetitu indebiti primatus ſe ab unitate Eccleſiæ ſecernunt. Beda in Jud.* Iude v 11, Num. 16. 32, 33. * *Vel hiatu terræ ruentes vel cæleſtibus ignibus abſumptos corpori & animo brevi tempore ad tartara præcipitatos. Opt. contra Parm.*

tian, Corah. For *whom is reſerved* (not the uppermoſt ſmoke and fire, but) *the blackneſſe of darkneſſe forever**. And as if the living in this *contradiction*) were as ſure of this, as the dead in that, he ſaies, *They* (are, they were already) *periſhed.* * Jude v. 13.

Two *brands* upon Schiſme ſo great, and by hands ſo good (Chriſts *Apoſtles*, and Gods *Judgements*) that, if we have either love to Heaven, or feare of Hell, will make us *Mark* it. And which is the *aime* of that *Mark*, and *end* and word of the Apoſtle, Beware of all that are *Noted* with it.

And *Shun* them (for it.) And that this be wiſely and fully done, we muſt marke it againe in the, 1. Root, or *Cauſe*; and ſeeing that, 2. Remove it. (2. Shun them.) For *the cauſe of Schiſm, ill.*

A ſin of ſo ill a *Kind*, grows from ſome naughty *cauſe*. You may finde Five foule *Springs* of it.

1. *Ignorance a cauſe of Schiſme.*

1. The firſt is, *Ignorance*. Ignorance of *foundations* * makes theſe *cracks* & *falls* in Spiritual *buildings*. *Over-laid* with *Sermons* [a], for want of being well *Under-laid* in *Ground-works*. Had people been rightly *Catechized*, and eſtabliſhed in the preſent *Truth*, they would not be *ſhaken* in mind, till they *fall* into *errour* [b]; and then follow thoſe who lead to it by the colour [c] of Truth (as their lure unto Schiſme.) Who muſt carry them out of the Church [d], becauſe they can have neither *Maintenance*, nor ſufferance in it. And (as Saint *Hierome* obſerves *, *Pretend*

* 1 Cor. 3. 10.

[a] Heb. 5. 12. Col. 1. 23.

[b] Eph. 4. 14 2 Theſ. 2. 2 2 Pet. 2. 14 1 Joh. 2. 19

[c] *Audacias figmentorum ſuorum occaſione Evangelicæ ſententiæ colorare conantur. Aug. in Ioh.*

[d] *Dicentes veritas, veritas de Manichæis. Aug. Def. l. 3 c. 6.* * *Nullum ſchiſma non ſibi aliquam hæreſin confingit, ut recte ab Eccleſia deceſſiſſe videatur. Hier.*

that in their own defence, for going, and carrying out. The Ministers that for *idleneſſe*, or other ends did not doe, and the people which for prejudice or *pride* would not *ſuffer* it, God forgive for this *cauſe*. The *effects* are ſad. The Church wofully *torne*, becauſe the Members ſo *looſely joynted* in the body. And the *ſimple* [a] tranſported [b] with every *wind* of Doctrine, for want of this *ballaſt* of a *Sound mind* and better ſetlement. They dare *entertain* any *New* or Strange *Thing* or *Perſon*, with faith, obedience, & devotion (*Believe*, *Doe*, *Pray*, any *thing*, or any *where*) for want of being Catechized into an *Earlier* and better *acquaintance* with the old *Standards* of *religion* [c] (the *Creed*, *Decalogue*, and *Lord prayer*.) Yea, themſelves are bould [d] to *Expound Apocalyps*, that never *Learned Pentateuch*.

[a] Heb 13 9
[b] 2 Pet. 3. 17
[b] Παραφερεσθε.
Eph. 4. 11.
Rotari perpetuo.
[c] 2 Tim. 1 13.
[d] 1 Tim. 1 7.

teuch. And dare *Decipher* and *number* Daniels *Seventy weekes*, [e] and St. John's *Thousand yeares*, [f] who (upon due examination) cannot give an *account* of St. Paul's *Six principles*. [g]

e Dan. 9. 24
f Rev. 20. 6
g Heb. 6. 1, 2,

2. Cause of *Schisme*, lust.

2. *Lust*, which commonly and naturally followes Ignorance) [a] *widens* the *Rent*. *Wars* in the Church are *raised* by *lusts in the members*, For casting off the *Soveraignty* of Right *reason* from the heart, Gods *Throne*; they dread not to teare *Religion* in two, and *divide* Christs *Kingdome*. Such Wars want not leaders.

a 1 Pet. 1. 14.
b Jam. 4. 1. 2 Tim. 3. 6. & 4. 3 2 Pet. 2. 18

1. Pride a cause of Schisme.

1. *Pride* is Chiefe [a]. Which did make the *First* schisme amongst Angels. [b] And doth all amongst the *Saints*, by *Diotrephes*. [c] In *Separation*, the *Mother* (most what) of both *Fathers* and *children* [d].

a *Nihil Ecclesiam æquè dividere potest ut Ambitio, amor imperii, &c.* *Chrys.* b Iude v. 6. 3 Iohn v. 9 c Φιλοπρωτεύων. Αιο τρεφης *A Jove nutritus Jactabundus. Vatablus.* c *Sola mater superbia. Aug. Omnes tument, omnes scientiam pollicentur: Ter: de præsc. Hær.*

for

For *Simple* men to be made *Wiſer* then all the Chriſtian *world* before them,[e] and *Better* and *dearer* to God then all his *Ancient* and other *Saints*,[f] this takes much with *poore* people (who want not for pride.) And then, what *Lords* and *Princes* of all wiſdome[g] and goodneſſe muſt they be,[h] who can, and do, beſtow ſuch great gifts of *knowledge* and *grace*, on their people. And that carries them away after *Simon Magus*. *Great* ones they will be.[i] In the Churches way they cannot. Out therefore they goe.[k] And ſome muſt be to *admire* their greatneſs. That the *Simple* will doe ſooneſt; Them therefore they *Seduce* and *carry* with them *out*.[l]

e *Plus omnibus ſe cognoviſſe. De Gnoſticis.* Irenæus *l.*1. *c.*5.

f *Solos ſe Chriſtianos eſſe. De Donatiſtis, Aug. in* Pſ. 32.

g *Promittunt imbrem, velut nubes prophetiæ. Hier.*

h 2 Pet. 2. 18.

i Acts 8. 9.

k He bewitched the people Acts 8. 9, 10, 11.

l *De Ario. Sic Theod. l.*1. *c.*4.

De Valentiniano Tert. -Speraverat Epiſcopatum Indignatus alium potitum - abrupit de Eccleſiæ Authentica regulis.

2. Luxury a cauſe of Schiſme.

2. And an *Hungry* ſtomack often leads on with a High one. For commonly, theſe new *Rabbi's* againſt the Church, are *Chaplains* extraordinary to the *Trencher* [a]. Their *Pulpit* therefore is a *Table* which ſerves compendiouſly both for a *Preaching* and *Eating* place. [b] And their followers (often *poor*) love ſuch *Savoury* & wholſome *Doctrines*, [c] and like ſuch comfortable *Proofes* of points, as *Good Cheare* makes them, after *Sermons*. St. *Peter* ſpeakes them (not for *faſting* but *feaſting** men) and St. *Jude* ſpots them thus; [d] There They *feed themſelves without feare* (though in the Church, all upon *Scruple*.)

[a] *Quicquid faciunt propter ventrem faciunt. Chryſ. Hom. 45. in Matt.*

[b] *Promiſſam Dei prandiolis emi expectantes. Clem. Alex.*

[c] Ioh. 6.26

* 2 Pet. 2. 13.

[d] Iude v. 12

3. Avarice a cauſe of Schiſme.

3. And a full *Purſe* buyes a Schiſme often, [a] and brings it on. [b] Thus poore people (*Eo-*

[a] Tit. 1. 11 1 Tim. 6. 10.

[b] *Vlphila Gothorum epiſcopus verborum lenociniis & pecuniæ ineſcatus illecebris, Barbaros in Arrianorum Communionem pertraxit. Theod. l. 5 c 32.*

dies

dies and *Soules* are miserably bought and sold) like slaves and beasts, by the *Merchants* of *Babylon*, as St. John *Reveals* [c] it *cunning* and *covetous* men, who pretend to *Save* Souls, to Gods *Glory* but indeed *Sell* them to their own best *Advantage*, as St. Peter *Discovers* them. *And through covetousnesse shall they with feigned words make Merchandise of you.* [d] And no marvaile, if they overreach and cheat many. [e] For well Taught they are and Trained up in the Trade. [f] *A Heart they have exercised to covetous Practises.* This makes them make a *Mart* of the Church, following the waies of *Balaam who loved the wages of unrighteousnesse.*

Thus Three Apostles giving their *Demonstrations*, what ever Separa-

Samosatenus per contentionem Ditatus quærentibus Patribus in Concil. Antioch. c. 2.

Pecuniariæ rapaces, quasi vortices vetat. Ignatius.

[c] Rev. 18. 13

[d] 2 Pet. 2. 3.

[e] *Artificiosè, pietatis prætextu.* (2 Pet. 2. *vox sonat Lerin.*

[f] *Aleatores dr.* Eph. 4. *A Lapide.* Μεθοδείαν *dr.* Eph. 4. *Machinationem. Aug. 20 at.*

* 2 Pet. 2. 14.

tiſts fairely *pretend* for reaſon; *Iudas* his Bag, *Epicurus* his *Belly*, and *Lucifers Chaire*, are the *Cauſe*.

3. Generall Cauſe of Schiſme, *Lewdneſſe* of life.

3. *Leudneſſe of* life, The follower of luſt, is [a] *Leader* to Schiſme too. Both in the *Guilt* of it, and *Iudgement*. *Separatiſts* ſeeme *Saints*, [b] but are not. They cannot be. Becauſe *Minde* and *Will* (the Fountaines of Humane Action, [c] being *Poyſoned* with *Errour* and *Luſt*, their lives muſt needs *Flow* with *Perverſeneſſe*. And juſt it is with God, that thoſe who walke againſt *His* and *Their light* [d], out of the *High way* of the *Church*, ſhould not have His Protection and * Bleſſing. For want of which their Soules become a Prey to the *Robbers* of Chriſtian *Truth* and Peace,

[a] 2 Pet. 2: 14, 15. Tit. 3. 3.
[b] Iſay 65. 5
[c] Iam. 3. 11
[d] Rom. 1. 21, 26. 2 Tim. 4. 4.
* Pſal. 91. 11.

Peace,[e] till themselves at last turne *Theives* too, never seen in Gods *Road* unlesse to *Rob* in it. And then they come under his *Conduct* [f] who will be Sure to *drive* them far enough from the *Church*, lest he should lose his *Booty* of their Soules, which by Schism he hath *Seized* of. Else it were as great a *Wonder*, as woe to see how many are robbed not onely of *Christian*, but *Common Principles* of Reason and Honesty. And *Led* away so far, as to goe beyond Schism to *Apostacy* it self[g]; yea to the *Uttermost* of *Atheisme*: First, *Dis-respecting*; Then, *Deserting*; After, *Denying*, Either *Church* to be Saved in, or *Christ* to be saved By. Or *God* to be served at all. Or, *Religion*, to serve Him with. Or, *Heaven*, to serve

[e] *Non solùm ipsi pereunt, sed alumnos Ecclesiæ deprædantur, & Disterminant extra terminos Ecclesiæ seu extra fidem, & sacram Ecclesiæ Tabernaculum, abigendo ad sua Collegia, Diversoria, Speluncas latronum: Oecum. in Iud. v. 19.*

[f] *2 Cor. 4. 4 Custodi.* (1 Tim. 6. 20.) *propter fures (Vincent Lyr.) Depositum, (sanam sc. doctrinam. Vetant ergo nomen Christianorum retinere: Theod. junior & Valent.* Ier. 18. 15. Heb. 10. 25, 26.

Him

Him for. But this, the *Strength* of *Delusion* doth *. *Satan* being set at their *Right* [a] hand who leave Gods Church on the *left*; and *Entring* them thenceforth, and *Keeping* them in His *Chappell*, and at his *Devotion*, by Gods just Curse and Judgement [b]. So They *bring on themselves swift destruction* [c], (most wretchedly, and wickedly, by their *pernicious doctrines*. To which, for that great ungodlinesse, *they were of old ordained* [d].

4. *Rebellion* to Church, *Order*, hastes much to this *Confusion**. Especially *Divine* and *Apostolick* [a]. As it is St. John *Note* of *Deceivers*, to *bring other Doctrine*, for which they should have no *Godspeed* [b]. So it is St. Pauls *signe* of *Schismaticks*, to be for New *Doctors* and *De-*

*2 Thes. 2 8.
[a] Psal. 109. 5.
[b] Isay 6. 10 Act. 28. 26 27.
[c] 2 Pet. 2. 1
[d] Iude v. 4.

4. Cause of Schisme *Rebellion to Order.*
* Ὁμονομίαν διαπῶν, καὶ εὐταξίαν συγχεών. *Ign. ad Smyrn.*
[a] Κυρίοτης *Tam Ecclesiastica quam Civilis est. Hier. in* 2 Pet. 2. [b] Iude v. 8. 2 Iohn 10.

vices

vices againſt the Old Religion, &Rule; for which we muſt bid them *Avaunt* *. St. *Cyprian* will have the *Brat* of Schiſme, to have no other *Father*, but the ſcorne of the *Biſhop*, by ſome Malapert *Prieſts* & *People*.[a] And the Counſell of *Conſtantinople* ſpares not them from the Brand, *Who profeſſe to be for Orthodox Faith, but make Conventicles and Congregations againſt Canonicall and Epiſcopall Order*[b]. Without Subordinatiõ certainly that cannot be; for amongſt *Equals* it is not[c]. With them there will be *Siding* and *Parting*. There cannot be Unity and Order. For the *Remedy* of which *Miſchiefe* in *Parity*, St. *Hierome* himſelfe grants a Neceſſity of *Epiſcopacy*.

Rom. 16. 7.

[a] *Hi ſunt ortus atque conatus ſchiſmaticorum, ut præpoſitum ſuperbo tumore contemnant. Unde enim ſchiſmata & hæreſes ebortæ ſunt niſi dum Epiſcopus, qui unus eſt & Eccleſiæ præeſt, ſuperbâ quorundam præſumptione contemnitur?* [b] *Qui ſe ſanam quidem fidem confiteri præ ſe ferunt, avulſi autem ſunt, & abſciſſi & adverſus noſtros Canonicos Epiſcopos congregationem faciunt.* c *Ordo eſt pariũm diſpariumque rerum ſua cuique tribuens diſpoſitio.*

There

[d] There being no other way againſt that Confuſion, but this Order and Authority.

d *In toto orbe Decretum eſt -ut ſchiſmatum ſemina tollerentur,(Hier.in Titum.) -In Remedium ſchiſmatis,ne unuſquiſque ad ſe trahens Chriſti Eccleſiam rumperet. Epiſt. ad Euagr. -Cui niſi excors quædam poteſtas detur (i.e. Sacerdoti ſummo) tot Schiſmata in Eccleſiis, quot ſacerdotes. -Contra Lucif.*

5. Cauſe of Schiſm, *Slighting Church-prayers.*

5. And *Slighting* and *Leaving Church-prayers*, is a Spur to that haſt of *Separation*. Indeed, it is Schiſme it ſelfe to break that * *Communion*. And if St. *Paul* argue well, *Apoſtacy* [a] comes by the *Diverſion* (A *fall* from Faith upon that *Breach* of love often:) but the *Flaw* of Schiſme alwayes ſaith St. *Auſtin*. From which he *Quits* ſome, [b] and *Cautions* [c] others againſt it, by this *Evidence* and *Argument* of care to make no Separate *Conventicles* and *Congregations*. But *Brands* thoſe with it, that delight to doe it. [d] And juſtly

* *Separatio ab Eccleſia Catholicâ cum abruptione in Formis.*

[a] Heb. 10. 25, 26.

[b] *Nulli enim ſchiſmata facerent ſi ſraterno odio non excæcarentur. Aug. Sine ulla conventicularum ſegregatione.*

[c] *Ne contra Epiſcopum ſuum faciant congregationes.*

[d] *Solo congregationis delectari diſſidio.*

both

both. For *Separation* from the *Catholick Church* or (which is as much) any *Particular One* of it, *and in *Communion* with it, to the *withdrawing* of Communion in *Prayers*, This is properly Schisme.

And, All *Piety* being by God Himself made to be *Prayer*. [a] And the Onely *Place* for This, The *Church*, called therefore, *The House of Prayer*: [b] All *Unity* of Truth and love, [c] being from the *Spirit* of Christ [d] and All *Promise* of it onely in *Meetings* [e] at such Prayers. [f] All *Care* of Upholding that *Unity* being committed to the *Wisedome* and *Piety* of the *Church* [g], made therefore, *The Pillar of Truth*; [h] and the *Assemblies of the*

* *Sic qui ab Ecclesiâ Carthaginensi separati, schismatici fiunt* (Donatistæ, sc.

[a] Gen. 4. 26. 1 Cor. 1. 2.

[b] Mat. 21. 13.

[c] Eph. 4. 3.

[d] Ἐὰν συνφωνησίν. (πάντες ὡς εἰς. εἰς τὸν ναὸν τοῦ θεοῦ. *Ign. ad Magn.*

[e] *Necessariò adjicitur Ecclesiæ mentio, quoniam ubi Tres, id est, Pater, Filius, & Spiritus Sanctus, ibi Ecclesia quæ Trium Corpus est.* Tert. de Bapt. *Cum sint Duo vel Tres propter inconstantiam de eisdem non eadem dicere, sed & nominibus & rebus contraria respondere.* Irenæus l. 1. c. 5. p. 21. de Cætibus Hæret. Ὁ ἐκτὸς ὢν τοῦ θυσιαστηρίου, μιμίαντα τῇ συνειδήνει, καὶ ἔστιν ἀπιστοῦ χείρων. Ign. ad Eph.

[f] Rom. 5. 5. [g] Mat. 18. 20. [h] 1 Tim. 3. 15.

Saints

Saints (where ſhe doth by her *Doctrines* and *Devotions* diſcharge her *Truſt*) being the *Ground* & *Place* for this Piller: i. Thoſe that leave her *Meetings* k and loſe thoſe *Bleſſings*, muſt needs be *Curſt* into *Conventicles*, where for want of a *Piller* to beare up *Truth*, they are *Overwhelmed* with *Errors* and *Cruſht* with *Schiſmes*. Moſt juſtly Catcht in *Errour* & *Uncharitableneſſe*, (Thoſe two hands of the Divell) who caſt themſelves out of *Gods Boſome* & the *Churches Armes*; *Confounded* for breaking their *Fathers Order*, and *Unbleſt*, for Scorning their *Mothers Prayers*.

i Acts 20. 28.

k 1 Tim. 1. 3.

As theſe Cauſes and Characters of Schiſmaticks are *Writ* by the Apoſtles *Pens* a they are eaſily *Deciphered* in Separiſts *Lives*. For The *Seduced* (though *Well meaning* ſome of them)

a *Nonne tibi paruiſſe videtur Syrtis Apoſtolicus novam inſciti æ factionem?* Hier. contra Jovin.

[b] them) are all, *Simple Animals*. [c] The *Seducers*, Brut-beaſts. [d] Both *Luſtfull* in heart [e] and *Looſe* and *Libertines* for life. [f] *Enemies* therefore to *Authority*, [g] which *Checks* thoſe *Errors*. And Voluntary *Vagrants* and *Exiles* from Church [h] to avoid thoſe *Checks*.

[b] Ακακοι. Rom. 6. 18.
[c] 1. Αλογα ζωα. 2 Pet. 2. 12
[d] 2. Σαρκικοι. 2 Pet. 2. 10.
[e] 3. Ασελγεις, 2 Pet. 2. 15
[f] 4. Ανυποτακτοι. Tit. 1. 10.
[g] 5. Ασυναγωγοι. Heb. 10. 25
[h] *Venite ad Eccleſiam, Aufugite Traditores, & cum iis perire non vultis.* (*Ita Petilianus orthodoxos vocat.* Aug.)

And if we marke them for ſuch, in their *Kind*, *Conſequent*, *Puniſhment*, *Cauſe*; we finde enough both *Why*, and *How*, we ſhould ſhun them; for,

1. Schiſme makes a *Rupture* in Chriſts Body. [a] With a *Peſt* in the Church. [b] To the *Perdition* of Souls. [c] From an overſpeading *Leproſie* of Sinne *.

[a] *Magnum & glorioſum corpus Chriſti conſcindunt.* (Irenæus.) [b] *Morbum peſtiferum vocat Conſtantinus.* Socr. Hiſt. l. 1. c. 3. [c] *Hæreticorum & Schiſmaticorum venena vitate.* (Maximus.) * *Eunomius animo & corpore leproſus. Lepra proprii conſilii, judicium ſuum præferre Eccleſiæ.* Bern.

Take

Take the true *Meaſure* of it, & the *Dimenſions* are all, Divelliſh. It is the *Height* of *Evill*, with the *Depth* of *Miſchiefe*. To the *length* of *Miſery*, From the *Breadth* of *Corruption*. Over minde, Heart, life, Spirit, Soule. So that, If we will do any thing for *Gods* ſake, Avoid it, becauſe againſt Him ſo great a *Sin*. [d] If for *Chriſts* ſake, becauſe to Him ſo great a *Wound*. If for the *Churches* ſake, becauſe to Her, ſo great a *Loſſe*. If for our *Soules* ſake, becauſe to them ſo Sure a *Perdition*. [e] If for our *Lives* ſake, becauſe to thoſe, ſo great a *Deſtruction*. If for the *Kingdomes* ſake, becauſe to it, ſo great a *Rent*. If for the *Worlds* ſake, becauſe to All, ſo much a *Ruine*. If for *Earths* ſake, becauſe her *Curſe*. If for *Heavens* ſake, becauſe the worſt *Foe* to It. If we will doe nothing for *Hells* ſake, becauſe the Devils beſt

[d] *Ingens flagitium.* Opt. Milev. *Omnia ſcelera ſupergreditur.* Aug.

[e] *Sacrilegium ſchiſmatis*, Aug. *Nulla tam pernicies.* Irenæus, l. 4. c. 2.

beſt *Friend.* Avoid it, ſhun it then, Is there not a *Cauſe?*

2. And *Cruſh* the Bird in the *Egge.*[a] Fly the Cauſe, That's the *way* to *ſhun* it. Fly Ignorance as a *Cockatrice*, Luſt, as *Hell*, Pride, as *Lucifer*, Luxury as an *Uncleane ſpirit*, Covetouſneſſe as the *Tempter*, [c] Sinne as a *Serpent*, [d] Rebellion as a *Witch*, [e] Conventicles as *Peſt-houſes.* [f] This is to take away *Father*, *Mother*, *Nurſe*, *Protector*, *Leader*, out of the Mind, Heart, Life, Spirit, and Way; and ſo it muſt needs ſtagger, fall, ſtarve, ſtifle, and periſh.

[a] *Ova aſpidum ſeminat Diaboli*
[b] *Procop. in Iſa. 59. 5. prima a. Ignorantia & error.*
[c] *Cathedra peſtilentiæ.*
[f] *(-Venenum erronei dogmatis.* Weſtm. in Pſ. 1. Apoc. 18. 2
[c] 1 Tim. 6. 9.
[d] Eccl. 21. 2.

e 1 Sam. 15. 23. f *Non patiar venerabilem virum ſedere in Cathedra peſtilentiæ, (E cœtu Arianorum manu ducens præſentem non peſſimum dixit Cathedra peſtilentiæ.* (Pſ. 1. (*Hæreticis tribuitur a Chryſol.*)

Eſpecially, if we *Countermine* the *Workes* of *Schiſme*, and *Meet* it with Contrary *Habits* and Acts of *Grace*, which will not ſuffer it to come on, but Repell it. By Better *Inſtruction.*

Be

* 2 Pet. 3. 17,18. 2 Tim. 3.6. c 2 Tim 4. 3. 2 Pet 2.18 Iſa 65. 5. Phil. 2.3.

*Be *Grounded* in Truth, ſo *Ignorance* will not give you for a Prey, to *Seducers*. By Stricter *Mortification*, Be more *Severe* to your *Luſts*, and you will not be led away with their *Lures*. Be more *Humble* and you will be leſſe *Singular*. [a] Come leſſe at the *Epicures board*, and you will *Keep* better to *Gods Table* [b]. By *Holier* converſation *Hold* cloſe to your *Rules*, [c] and you will not *Rove* and Run after *Sides*. By *Humble* Subjection, *Submit* to thoſe *Set over* you [d] by God, and you will not be *Seduced* ſo faſt by the *Inſtruments* of the Devill. By Greater *Devotion Kneele* and *Stand* to the Churches *Prayers*, [e] and by Gods bleſſing and Hers, you will not fall into the hands of Hers, and your Ghoſtly *Enemies*. For then,

[a] *In quibus vitium regnat ſingularitatis. Carthuſ. in* Jud. v. 19.

[b] 1 Cor. 10 21. 1 Cor. 11. 18.

c 1 Tim. 1. 19. & c. 3. 9.

d Heb. 13. 7,9. Phil. 3. 17.

e Heb. 10. 26.

* *Eſto firmus in viâ Domini.* Eccl. 5. 10. Be ſtedfaſt in thy underſtanding.

Solid Knowledge will ſo *Firme* the *Mind* in Truth *, Mor-

Mortification *Confirme* the *Heart*; *Obedience* to it, and the *Maintainers* of it, ſo *Eſtabliſh* both; and Prayer Preſerve and *Fortifie* all; that we ſhall ſtand by the power of God, *Invincible* in Chriſtian Faith, & love. *Kept* and Keeping our ſelves from the Deadly *wounds* of Errour & *Faction* for ever. *Deadly* I ſay; for ſuch Schiſmes ſtrike and leave Souls dead, [a] Dead to the Spirit, and Buried in the Fleſh. So all *Sect makers are*, yea, and all *Sectaries* too. [b] For, all in Schiſme joyne to make a Sect. And are in a Dead and Damnable condition that dare ſo do. *Senſuall having not the ſpirit.* [c]

[a] 2 Pet. 2, 12. Jude v. 12, 19.

Quamlibet laudabiliter vivere ſe exiſtimet, hoc ſolo ſcelere quod à Corpore Chriſti diſjunctus eſt, non habebit vitam, Ira Dei manet ſuper ipſum. Aug. [b] Αποδιοϊζοντες. Seipſos Cajet. Alios. Syr. Verſ. [c] Jude v. 19.

An *Antidote* againſt Separation, This is; And the *vertues* very *Preſervative*. 1. To the *Falne*, to *Raiſe* them. 2. To the

Stag-

Staggering, that they may not *fall*. 3. To the *Standing*, that they do not *ſtagger*. *Soveraigne* all, if we rightly *Marke* it, and *Take* it, like Tertullians * *Scorpiace*, by Gods Bleſſing upon it: So may all that need, *Receive* it!

* *Tert. de Scorpiace i.e. Antidoto ait, Venena nulli facilè nocitura, Si qui hanc noſtram ex fide præbiberit vel etiam ſuperbiberit potionem.*

Antidotes vertues, To Raiſe. 1. The Falne (To Popery from *Churches* Society)

You that are *Falne*, 1. To *Popery*, *Out* of the Church, Have you not the *Marke* of this *Beaſt* about you, on *Breaſt* or *Belly*? Examine the Secrets of your Soules, and ſay, Did not *Honour* or *Hunger* fetch you of. Did not *Bread* doe the *Buſineſſe*? or, *Subſiſtence*, the *Neceſſitous*; or *Preferment*, the *Ambitious* mans *Bread*? was it *Conſcience*, or *Belly*? *Conviction*, or *Promotion*? Tell, tell God, who knowes your hearts, if *Wants* and *Ends*, (beſides Truth) plaid not the *Jeſuits* part beſt, and *Preſt* the Con-

Convincing *Argument* moſt upon Conſcience?

If you be (as ſome may be) *Cleare* of St. Pauls *Blot*, Is not St. Judes *Brand* upon you? *Not having the Spirit.* To *Diſcerne* Betwixt the *Woe* and *Sin* of a Church. The *Time* of our *Many* Antichriſts, and your *One.* For you ſay, The *publique Sacrifice* of the *Whole Church* ſhall *ceaſe*, and all *woes* imaginable be on it, in that Time. Or, To *Diſcerne* betwixt the Faire *Paint* of a Prieſt on the *Face* of his *Religion*, where Power *Frowns* on It, and the *Groſſe Practice* of it in the *People*, where the *Scepter* gives it *Countenance*? Or, *Not to Diſcerne* betwixt the *Same* good in a *Friend* and a *Stranger*; and therefore to *Admire* all *Abroad*, of what you Take no notice at *Home.* Where, by the *Common* Rule of Religion (*Chri-*

(*Chriſtianly*-Catholicke, and not *Particularly* ſo) you ſhould, and others doe, the very *ſame* good? Or, *Not to Diſcerne*, betwixt the *Rules* of a Church, and the *Perſons* in it. And not to ſee, that ſo none will be more *Black* then That of *Rome*. In which your Popes (many of them) by your own pens are blotted and branded for moſt Helliſh Perſons.

By this, Diſcretion, ſhould not *Mahomet* be a greater *Prophet* then Chriſt, becauſe his *Error* moſt *Proſperous*? And *Ethnicall* Rome be leſſe *Babylon* then the *Chriſtian*, becauſe ſome of her Emperours were but ſuch, nay* not (ſuch) *Peſts*, as ſome *Popes*? Should not the *Catholicke* Chriſtian be more foule then the *Heretick*, the

* *Libuit hæc hominũ monſtra perſcribere. Platina de Caligula in V. Petri.*

* *Hæc monſtra, hæc portenta, à quibus ambitione & largitione Sanctiſſima Petri ſedes occupata eſt potius quam poſſeſſa. Plat. de V. Bened. 4.*

Catho-

Spouse of *Solomon*, then *Jezebel*? because she paints most faire? Nay, should not the Jew put in for the *Prize**, and carry it from All, because the *True* God is their *Beliefe*, as well as Ours. His *Prophets*, Their *Fathers*, and Our *Decalogue*, Their *Divinity*? Rise then in the *Name* of Christ, lie not in *Lust* or *Errour*, Lay hold with better *Judgement* and *Conscience*, on the Apostles *Hands*, and get up, *Recover* your Fall.

Angelos jactant, visiones, &c. Theod. Haret. lab. l. 2. c. 4. *Nobis revelata est fides Christiana & a nobis incepta.* Montanistæ. Socr. l. 2. c. 29. *Nos sequimini sectam nostram tenete, si vultis beate vivere.* Aug. *de similibus.* * Rev. 2. 20. Cant. 1. 5.

You that are *False From* the Church, if not *Out*. From your *Duty*, if not her *Company*, What was it *cast* you *down*? Love of *God*, or the *World*? *Conscience*, or *Maintenance*? *Truth* or *Advantage*? Say it in your Souls (you must one day *answer* it) Had the people given you St. *Pauls Welcome* for your New Disci-

Antidote Applied 2. To False from Churches *Hierarchy* and *their* Duty.

C pline.

pline * (not Taught or Used then) [a] not seen till the last *Century*, in the Christian World: or St. Johns *Salutation*, no *God-speeds* for your *New-Gospel*, * and *Un-Apostolicke* Doctrine? or such *Entertainment* as *Aërius*, and his *Followers* (your *Predecessors* had [b]) *Be let to wander through woods and fields in snow and other bitter weather, and have all Doores shut upon you for your Parity-preaching* [c]? Had men of *Power* done by you, as *Constantine* and *Theodosius* did to the Disturbers of the Church of God (The *Arrians* and *Nestorians* [d]) Burnt your Books, Beheaded your Abettors, Bestowed upon you Prisons instead of Preferments, Deprivations for Benefices, Mulcts for Boons, Banishments [e] for Encouragements, and Infamy

* Gal. 1 8.

[a] *Edant ergo origines Ecclesiarum suarum, evolvant ordinem Episcoporum.* Tert. de præscr. Hær.

* 2 Joh. v. 10.

[b] *Epiph. de Hæresi Aërianorum.* H. 25.

[c] *Pariter adeunt, pariter audiunt, pariter orant.* Tert. de præscr. Hær.

[d] *Euseb. de V. C. l. 3. c. 63. Evagr. l. 1. c. 12.*

[e] *Si ergo pacem & concordiam fugis, te ab Ecclesiis fugere mandi. Theod. ad Demophilum Arianum* (Socr. l. 5. c. 1. Archiep. Alex.

for

for Estimation? Had *Profit* and *Credit* come so *crosse*, as they came *faire* in your *way*, would you have gone your present *courses*? Speake the truth in Christ, and lie not, was it not *Demas* his *Mind*, or *Diotrephes* his *Motive*? The proud Donatists *Heart*. *Primianus* else had been *Postremianus*; and *Maximianus*, *Minimianus*! * You had otherwise lyen still in your old *Obscurity* and *poverty*; or at least never *Rise* so *High*, nor could so *Hope*! Had Pride, Luxury, Lucre, no hand, no finger in this matter? Was it not *Avarice* to have Warm and Rich *Foulds* and *Pastures*, though other mens* *Possessions*? a *Ambition* of Golden *Fleeces* and *Places*, though of other mens *Flocks*? Hunger after good *Cheare*, and *Reputation*, though with other mens *Bread* and *Blemish*? If it was nothing of, or like

* Aug.

* *Superinductitios fratres, vocat.* Tert. ad Marc.

a *Non Dialecticorum locis, sed ex carnificum officiis argumenta suebant.* Hier. de Maceb.

like this (as perhaps with some it was not;)

Are you *Marked* with the *Holy Ghost*, that *Contend* for That, which Men of Undoubted-Holy Spirit did *Condemne* in the *Aerians* *. That Set up a *Throne* for Christ which they did not know, in a *Consistory* of Peeres? And *Pull down* That, which Their *Councels* and *Churches* did ever *Avow* and *Keepe* up, in a *Disparity* of Presbyters and Bishops? Nay, that *Hold* up, what your selves *cry'd down* as Damnable *Sects*, and let Fall what you cryed up, as Gods own Holy *Cause*? That Change your *Waies*, as *Æcebolius* did *Religions*, *Tacking* and fetching your selves about as the *Wind* serves, for [b] *Persecution* or *Preferment*? Is that Ghost which is so *Contrary* to it selfe, so *Changeable* to the World, the Holy one? Can you *joyn Hands** with

* Μαρίωνος λογεῖον ab Epiph. μία τάξις, μία τιμὴ ἐν ἀξίωμα. Hæres. 75 (One Order, One Honour, One Dignity of both. No difference.

[a] *In toto orbe decretum est.* 8. Hier.

[b] *Ad ventū Christianos*, i.e. *prout occasio suaserit, & si placuerit, &c. Cæsari Proconsuli Præsidi &c.* Tert. Scor. v. Rigaltii notas.

* *Socr. Eccl. hist. l.* 1 *c.* 3.

with those, whom your *Mouths* did, and *Hearts* doe, or did *Defie* (as the *Pharisees* with the *Sadduces* against *Christ*, and the *Arrians* with the *Eunomians* and *Milesians* against the *Church**) because the *Multitude* goes not the way you wish for? Discover better betwixt the Spirit of *God*, and the *World*. Rise, and *Recover* a Good one.

* *Contra pium Alexandriæ Clerum bellum suscepere.* ib. *Ubi multitudinem Episcopos Ecclesiæ Catholicæ sequi (nec) animadverteb. mi.* Conventu coacto *fœdus inter se pepigere, & promiscua fiunt nomina.* Niceph. l. 12. c. 18.

3. Applied to the Faln to *Ataxie*.

*And, *You* that are *Falne* from all *Ecclesiasticall Order* and *Unity*, to utter *Ataxie*, and *Confusion*. That are for all *Divisions* & *Subdivisions* in the Church: That have learnt to *Cast* up Gods *Accounts* with the Divels *Counters*, and fill all Temples and Houses with your *Factions* and *Fractions*; That *Multiply Creeds*, (not as the Arrians) to

St. *Hilary* * by the *Moneth*, but as the Donatists in St. *Austin*, by the *Million* [a]; *Numbring* as many *Churches* as *Men*, and *Congregations* as *Persons* (and some for *Women* too:) Doth *The love of Christ* indeed *constrain you? Are you so foolish* [b], *having begun in the Spirit, are you perfect in the flesh?* Are you more *Sober* in your *Minds?* *Charitable* in your *Hearts?* *Chast* in your *Bodies?* *Just* in your *Dealings?* Better Neighbours, Subjects, Husbands, Children, Servants, Men? [d] Are you lesse *Atheists*, *Epicures*, *Miscreants*, before *God*, the *Church*, and the *World?* If not (and its too evident most of you are not) undoubtedly you have too much to *doe* with the *Divell*; for *Ill Thoughts* and *Lives*, are not of God [e]. And whatsoever Per-

* *Imo ve ò annuæ, menstruæ fides, de Deo decernun'ur.*

[a] *Mille Nomin', Mille Scissuræ* Aug.

[b] Gal 3.3.

[c] *Tot fides quot voluntates, tot doctrinæ quot mores. Hilar. ad Const. Imperat. (de Arrianis) Dum aut ita fides scribitur ut' volumus, aut ita uti volumus intelligitur.* Ib. Hilar.

[d] 1 Cor. 6. 9, 10, 11. Tit. 3. 3, 5.

[e] Eph. 2. 2. [f] Chro. 18 21.

1 Iohn 3.8. Ier. 23. 21. Gal 5. 16, 19. *Spirituales se vocant.* Rikel. in Jud. *Sic Montanistæ, alias Animales vocant.* Euseb. l. 4. c. 13. *ex Irenæo.*)

fection

fection of Spirit you pretend to, This is nothing but *perfect Fleſh.*

Will you ſay, Theſe *New-wayes* to Heaven (though Croſſe to the *Old paths*) are *Re-velations* of yours from the ſame Spirit of God? That ſpeaks it too *Croſſe*, to be the *Same* *. With St. *Johns* it is not. He durſt not ſtay in the *Bath* with *Cerinthus*, (Yours is not ſo poore.) With St. *Polycarps* [a], it is not; He would not be *Civill* in the Street to *Marcion*, (yours is not ſo *Rude*.) With S. *Maximus* it is not, He could not ſpeak to them with *Patience*, (yours is more *Peaceable*.[b]) Be *Hereticks* and *Errours* who, and what they will, we may joyn hands and hearts with them all, by yours! But (to joyn iſſues) Is not This your *Preſumed* Holy Ghoſt, *One* to be *Tryed*, if it be of God, by

Ezek 36. 26, 27. 2 Theſ. 2. 2

* *Apoſt li atque eorum diſcipuli verbo tenus communicare alicui eorum qui adulteravérunt veritatem noluerunt.* Euſeb l. 3. c. 14.

[a] *Polycarpe, agnoſce me? Agnoſco te Primogenitum ſatanæ (ait)* Euſeb. l. 4. c. 14.

[b] *Nullus mihi cum illis pacificus Sermo.* Max. Ser. 50. *Nulla cum eis convivia commercia, colloquia miſceri vult* Cypr. ad Con. 30.

St. *Johns judgement*, and upon His *Evidence* will be found a *False* Prophet[c], and *Antichrist*? * Of which you make your selves *Many*, whilst you doe without all Christian *Feare* or *Wit*, run from *One*? As though, so you be not St. Pauls [a] *Man of sin*, it matters not, if you be St. Johns *Men of Errour*. And so you be not *That one*, you may be *These many*? [b] Till *Diversity* be made *Unity*, and the *Conduct* that *was*, and *is*, to Heaven, *Two* & *Contrary*; or the Spirit of God is not *One*, or such a one as leads to Heaven; Yours, which is *Manifold* and *Opposite*[c], cannot be the *Holy* One. Which (as God) is ever *One* and the *Same*[d].

Say then to *Yours*, as an ill Spirit, *Avaunt* *; Discover the *Delusion*, and *Dispossesse* it. By the Help of Apostolick *Hands* and *Means*, Recover of your Ill. 2. If

* 1 Joh. 4. 1
2 John 10.
Isa. 8. 20.
Hoc nomen vocantur nomine Hæretici apud Johannem. Tert. de jejuniis. *Schismatum Duces, & dissentionum Autores.* Cypr. ad Novat.
[a] 2 Thes. 2 3.
[b] 1 John 2 18.
[c] Jam. 3. 14 15.
[d] Psal. 102 27.
* Mat. 16. 23.

2. If the Falne will not Rise, Take heed you that *Stagger*, lest you Fall. Mark well, * if what is said, be not seen in them all, and you will take better heed. It is your *Danger* to fall, your *Honour* to stand. Yea, and Gods too [a]. Doth not *Providence* call you into the Lists [b], to Try what *Spirit* of Truth and Grace is in you? And, is it not your *Glory*, against all the *Powers* of *Seduction* and *Temptation*, not to fly, but *stand* out the *Tryall*? Where the *Church* hath a *Scepter* for It, its *nothing*; but where *Satan* hath his *Throne* [c], *Much* Honour to God and your selves; (very much) with *Antipas* to *stand* it *out*! When the *Wind* of Applause is with us, and the *Streame* of Authority runs with it, to *Steere* a Christian course aright, is little

2. Application to the *Staggering.*

* *Observate i. e. Inquirite in eos cum diligentia.* Theoph. Σκοπεῖν. dr.

[a] *Quale vexillum de inimico gloriæ suæ extulit Deus?* (De Jobo, Tert. l. de Pat. *Per Martyria filei Examinatoria.* Tert. Scorp.

[b] 1 Cor. 11 19.

Apoc. 2. 13 & c 3 19. *Quis persecutionis exitus nisi probatio, vel Reprobatio fidei? Per quam quis aut probatus aut reprobatus est:* Tert. de fuga.

[c] Apoc. 2. 13.

skill and *toile*. *But when Popular *Favour* blows from us, and Secular *Power* Tydes it againſt us, and ſtorms us; that's good *ſteerage* that holds on for Heaven [a]. Not to *Bow* to the *Idol* of the *Time*, for the Hotteſt *Fire* and Furnace [b]. To give a Breaſt ſooner to a ſword of Steele, then a Knee to a Golden Calfe; This is *Heroicall* indeed. *Nehemiahs* Spirit, to *Quit* a *Life*, before a *Church* [c]. *Liberius* His Spirit, not to *Comply* with an Arrian, for an Emperour. St. *Baſils* Spirit [d], that could neither be *Courted* nor *Frighted* with torment, to *Temporize*. St. *Ambroſe's* Spirit, to Be a *Sacrifice*, rather then give Schiſme an *Altar*. And will you give out for a leſſer Time of Tryall? What would you not then yield up, in a more *Bloody* Time? [f] If others then like *Rotten* Limbs fall off from the

*Heb. 10. 32.

[a] Apoc. 7. 14. Dan. 3. 17, 18.

[b] Neh. 6. 11

[c] *Theod. l. 2 c. 16.*

[d] *Pueris iſta conveniunt. Theod. l. 4. c. 7.*

[e] *Pro Ariis gratis immolabor. Poſſid. in v. Aug.*

[f] Heb. 12. 2

the Bodie, let them goe. * *But you, Beloved, building up your selves in your most holy Faith, praying in the Holy Ghost, Keepe your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.* And therefore, [a] *Lift up the hands which hang down, and gather up the feeble knees, lest that which is lame be turned out of the way, but rather let it be healed.* Take the Antidote against Infection of the Time, and stand. * Jude v. 20 21. [a] Hebr 12. 12, 13.

But how can we *stand* out, when no place is left to *stand* in? How *Keep* Communion with the Church; when there is neither *Church* nor *Communion* to Keep? At this *Block* most *stumble*, and many *Fall*; but if we doe Christianly consider and beware, we may passe by it, and not be *Cast down*. For then we shall both finde

finde *Room* to ſtand in, and *Reaſon* to ſtand out.

As the *Body* of the Church can never be, *No Thing* *, ſo it will ever be, *Some Where* [a]. It may loſe *Beauty*, but not *Being*: Want *Proſperity*, but not *Preſervation*. Have no Temple to *Dwell* in, but ſome Place to *Sojourne* in. Her *Sun* may *Set* in one Nation, but will *Ariſe* in Another [b]. *Perſecution* may *Diſſipate* it, but not *Deſtroy* It [c]. *Zion* may lie in *Duſt* [d] ſometimes, but *Dead* never. And where or howſoever It is, That being my Heavenly Fathers *Will*, and Mothers *Portion*; If I be Her good child, and His, I muſt take *part* with Her [e], And follow (as the *Lamb* [f]) the *Bride* whereſoever She goes, as the Marigold diſplaies and droops with the riſing and ſetting Sun [g]. So if no Place where to *Stand*, I muſt

*Mat. 16. 18. & 28. 20. Heb. 3. 7.

[a] Iſa. 64. 10, 11. Ier. 30. 11. Eze. 20. 24

[b] Matth. 21. 43.

[c] Pſa. 44. 12 Act. 8. 1.

[d] Pſal. 102. 14. Eze. 37. 11

[e] Pſa. 137. 5

[f] Rev. 14. 4.

[g] Jer. 15. 9.

must finde one to *Fly* to. * To it, alwaies; but from it, never.

The *Jewish* Church was in the *Wilderneſſe* [a], before it had a *Temple*. In *Babylon*, After, *Inviſible* (as to Externall Communion) in the *Interim* [c]. For though God knew *Seven Thouſand* which did not bow knee to Baal, Eliah ſaw not *One* Face againſt Him (No argument this to fall to *Egyptian*, *Babylonian*, *Baaliticall* Worſhip.

The *Chriſtian* Church (Good *Woman*) may be driven into the *Wilderneſſe* [d], and yet have a Child there, (though hardly ſave Her ſelfe or It from the *Dragons* Mouth.) Gods *Saints* and *People* may be (Good *Men*) in *Babylon* [e], and put to it to Pledge the Cup of Her Abominable *Wine*, or be toſſed on Her Horns, and made to fill it with their *Blood* [f]. The *Jews* & (Men of falſe Religion) may

* *Migremus hinc. Ioſ. l. de B. Iud. Euſeb. l. 3. c. 5. Ite Pellam Euſ. l. 3. c. 5.*

[a] Mat 10.23 Rev. 12. 14

[b] Act. 7. 28. Jer. 51. 28

[c] 1 Kings 19. v. 14.

[d] Rev. 12. 6 13 15.

[e] 1 Pet. 5. 13. Rev. 18. 4.

[f] Rev. 17. 6.

[g] Rev. 2. 9. & 3. 9.

Blaſpheme

Blasphemie, and the False *Prophetesse* (*Jezabel* *, that wretched Woman) *Seduce*, and have many children in the Church. Yet (though for this cause many doe) none should turn *Ethnicks*, *Jews*, or *Hereticks*.

* Rev. 2. 20 & 1. 3.

In Plaine *History*. The Christian *Church* was at first in a *House*, for her *Paucity* *. After, By Others *Cruelty*. (The Mother in a Den, and Children in a Dungeon.) By the *Bounty* and *Piety* of Christian *Emperours* Instated and Endowed with Goodly *Palaces* and *Patrimonies*; But by the *Fury* and *Force*[a] of the *Arrians*, Outed all. The Arrianized *People* had the *Churches*, Their *Bishops* held the *Chaires*, Their *Priests* kept the *Pulpits*; whilst the *Orthodoxe* Christians served God in *Corners*. Their *Fathers* were in *Exiles* and *Prisons*, or lay private

* Joh. 20. 19. Rom. 10 5. Heb. 11. 38

[a] *Basilica* (*vet Greca*) [b] *Impetratis ab Imperatore militum copiis.* *Hier. de Macedonianis.*

vate and *Hid*, to keep themſelves *Free* and *Alive*. Even the Good *Biſhop* of that great Sea of *Alexandria* * in a *Ciſterne*, while the *Grand Heretick* and Enemy *Arius*, hath His, and Any *Cathedrall* at Command. Yet the *Buſh* of the Church was not *burnt*[a] in that Fire; *Biſhops*, *Sacraments*, *Service* there was; It did not *Faile*, though others did *Flouriſh*. No *Reaſon* for all that, though *Senſe* carried many, to *Communicate* in that *Hæreticall* and *Schiſmaticall* *Service*.

* *Athanaſius. Sex continuis annis in lacu ciſternæ carentis aquâ, ita delituit ut ſolem nunquam viderit, Plut. de Iulio 1°.*

[a] Exod 3. 2. Act. 7. 23.

So then (though not with Eaſe, with State, with Advantage, with Safety) the Church hath a *Place* ever to be in, and Thou *Where* to ſtand. And it is is a *Quarrell* to Providence*, to *Queſtion* the fitneſſe of Her Place. A *Sin* and *Simplicity* in Thee to fall from Her, becauſe of that Quarrell; In whoſe Name

* Jer. 18. 6. Rom 5. 20, 21.

Name I challenge Thee, who hast either *Wit* in Thy Head or *Conscience* in Thy Heart, to Answer to Her in these two *Points* and *Demands*:

1. What if a *Deluge* of Persecution and Profanation and Confusion should *Overflow* the whole Church, so that no *Part* or Faction shall be free, as in the daies (of which *Daniel* Dan.8.11. speaks) it will *: Would you *Apostate* then, and leave All, and Turn *Antichristian*?

2. What if an *Inundation* of Woes *Cover* that *Place* and Church, or *Way* of Religion, to which (as most safe and quiet) You fly for present security, as to a *Sanctuary* and City of Refuge, (as by the *Course* of the *World* and *Judgement* of God, you may expect) * will you then *Fluctuate*, bid it *Farewell* too, and leave It?

*Mic.7.8, 9,10. Ro.11.21. 1 Cor.10. 12,13.

By that account you may

Turne

Turn *Atheists* and by this, *Any Thing*. That, you cannot with *Conscience*, and This you should not for *Shame*. That, is to be worse then the Divell is; * and This, no better then he will have you [a]. The Truth is, To serve God, by *Proclamation* instead of *Bible*; To be for *Godlinesse*, as the *Romans* were for *Gods*, by *Acts* of *Senate*, and Edicts: To Ride *Circuit* in a Circle of all Churches (as *Occasion* serves, and Run a *Round* of Religions, as *Need* Spurs; if this be not a *Whole* Atheist, its one (at least) *Half*-Turn'd. And therefore say not, Thou hast no *Place* to stand in, but no *Heart* to stand out [b]. If no ground for thy *Foot*, there is for thy *Faith*. *The just man shall live by his faith* [c]. Live out an ill, to a better time. Wait for it with *Hope* and *Patience* [d], and so live. When I want my Fathers

* Jam. 2. 19.
[a] 2 Tim. 2. 26.
Tertull. Apol.
[b] Ps. 78. 39.
Heb. 3. 12.
[c] Hab. 2. 4.
[d] Heb. 10. 35, 36.

thers *Arms* and mothers *Knees*, and brothers *Hand*, to hold me up; Stand upon my own botome (a good *Conscience) by the *Feet* of my own faith. If no Ground on *Earth*, there is enough in *Heaven. Aut sub Cœlo, aut in Cœlo.* We shall be *in* it, if not *under* it. It is the *Assurance* of Faith, to him that *stands* right in His *Conscience*, and Gods *Church* *. There is a *Throne* there to *Sit* on [a], if no *Place* here to *Stand* in. Erected for those that stand it out.

* 1 Tim. 1. 19.

* 2 Cor. 4. 16, 17. & c. 5. 1. [a] Rev. 3. 21

Mean while, Till a Better place to *Stand*, there is a good one to *Kneele* in [b]. Kneele to God, it may be better [c]. Some may bar Assemblies of Bodies, none can Spirits [d]. And thus Saints, how ever *Separate*, may keep their Assemblies, & *Outpray* their Enemies; though these be in, they out of Churches. And *Weep* for that which makes

[b] Ps. 51. 18. [c] Ps 122. 6. [d] Col 2. 5. 1 Cor. 5. 3. 4.

makes it so *Bad**. The Sins which *Brought* this *Bondage* on the Mother and Children [a], and *Continues* their *Chaines*. Thine *Owne* as well as *Others*, are the Sins. And a Place thou wilt finde for Tears [b] To *Weep*, if not to *Worship* in. If Teares and Prayers, doe no good to the Procuring of a Better Place, Thou hast a Place (if not to stand) to *Lye* in. Earth will give Thee a *Grave*, and Heaven bids Thee Welcome it, if Thy Body must goe *To* it, or Soule *Under* it. The *High*, the Ready *Way* to Heaven, is by such a Grave [c]. *Multiplication* of miseries for a good *Saviours* sake, not *Substraction* of Duties for *Miseries* sake. Believe a good Guide; That is not the way; *Non sumus filii Subtractionis* [d]. *We are not of them that draw back,--but that believe to the saving of the Soule.*

* Lam. 1. 16.

[a] Gal. 4 25. Lam. 1. 5.

[b] Ps. 137. 2

[c] 2 Tim. 2. 11, 12. Mat. 5. 10, 11, 12.

[d] Heb. 10. 38.

3. And

3. Application of the Antidote, To them that stand.

3. And you that doe *Stand*, *Quit your selves like men* *, and stagger not. With Ephraim, *Turn not your backs in the day of battaile* [a]. It is your *Present*, and will be your *Eternall* Glory, to Fight it out [b]. With St. *Agathon* Abhor the very *Name* of Heresie [c]. With St. *Austin*, the *Thing* [d]. Be not like St. *Cyprians* proud *Presbyters*, of which He *Complains* for *troubling* the Church; but as those *Humble* ones, whom St. Austin *Commends* for Keeping, both *Company* and *Faith* with it, though by Hard and wrong Censures *Cast out*, and prouoked to forsake It [f]. Be not what the *Men* of *Galata* were (miraculously) *soon removed* [g]. But what the *Christian Hebrews* should be; *Holding fast your Faith without wavering* [h]. Think, Christ *Saies* to you, *Will you also goe away* [i]? And learn, what that *Means* which He Saies;

* 1 Cor. 16 13. 2 Thes. 2. 14.

a Psa. 78. 9.

b 2 Tim. 4. 8 Apoc. 2. 10

c *Hæreticum ego me dici, non patior.*

d *Hæreticus esse nolo. Αἵρεσις. Secta, dr. a divisione ut Electione.*

e *Fortunatus & Felicissimus.*

f Gal. 1. 6.

g *Sine ullâ Conventiculorum segregatione ad mortem usque defendentes.*

h Heb. 10. 23.

i Iohn 6. 7.

Saies, *He that saveth his life shall lose it* *. *He that loves any* (person, or Thing) *more then Christ, is not worthy a Saviour* [a]. Better (if God call) lose [b] *States* then *Lives*, and both then *Soules*. *Draw not back to perdition* [c]. Quit not the Holy *Camp*, lest you be *Drawn* back. As far as *Constantius*, at first. As *Julian* (perhaps) at last. *Truth*, is Gods *Quarrell* [d], And the Churches, Gods *Cause*; *God* Sees, who *Fights* and *Flies* [e]. He is your *Spectatour* [f]. Christ, your *Captaine* [g]. His *Spirit* your *Leader* [h]. *Angels* your *Seconds* [i]. The *Saints* your *Fellows* [k]. *Heaven* the Prize [l]. *Eternity* the *Crown* [m]. *Tranquillity* the *Issue* of these Holy Fights. Yea, Unparalleld Peace the Present Issue. (O the *Wounds* of Their *Hearts*, that [o] Quit a good *Church* and

*Mat. 16. 25. *Qui maluerint vivere me negando, quàm mori confitendo. Tert. Scorp.*

[a] Lu. 14. 28 Joh. 12. 27.

[b] Heb. 10. 23.

[c] *Præstat panem mendicare à quâ fidem Perdere. Hier. ad Apron. Filii substractionis. Belial, sine jugo. A Lap. in locum.*

[d] Jud. v. 3

[e] Apoc. 2. 3.

[f] *Bonum Agonem subituri estis in quo, Agonothetes Deus*

Xstarches Spiritus Sanctus, Corona Eternitatis, &c. Tert. ad V. Marc. [g] Heb. 2. 10. [h] Joh. 16. 13. [i] Heb. 1. 14. [k] 2 Tim. 2. 3. [l] Phil. 3. 10. [m] Phil. 4. 7. [n] Tit. 3. 11. *Tali Hæreticus quali & Judas quæ damnatur, ut idem sui reus sit sceleris & judex sit ultionis. Max. Ser. 50. contra Hæret.* αὐτοκατάκριτος.

Titus 3. 11.

con-

Conscience, to Save their *Stakes* or *Heads!*) Nor will the *Time* be long *. Life is the *Day*, and (it may be your Time, but an) *Hower* of *Battaile*. *Nebecula cito transitura*, as St. *Athanasius* said of *Julians* storm [a]. Nay not a *little Cloud*, but a *Little* of that which St. *James* saies, all is but a *vanishing Vapour* [b]. The *Great* World is *Transitory*, and Goes away, saith St. *John* [c]. The *Little* World (Man) *Runs* before That [d]. And the *Evill* World Flies before it [e]. *Ezekiels Dry Bones* may Live [f]. And the Two *Divided Sticks* Unite (if God will Breathe favour) in a *Moment*. Suppose your Breath *Depart*, before That *Come*; To that *Eternity* of *Joyes* and *Woes*, which waits upon your *Constancy* or *Apostacy*, the *Longest* life [g] is but a *little* Cloud [h]. And *Smoke* or *Raine*, the *Best*, and *Worst* of it. All the Good and and ill of the World is no more

* 1 Cor. 7. 29.

[a] Sozom. l. 5 c. 4.

Jam. 4. 14.

[b] 1 Ioh. 2. 17.

[c] Iob. 14. 2.

[d] Μικρον ὀσον ὀσον. (*Tantum, tantum*)

Heb 10. 37

[e] Ezek. 37. 9, 11, 19, 22, 23, 24.

[f] *Nate, nate, Memento vitæ æternæ, cœlum suspice Mater Symphion.*

[g] *Æterna quies æterno labore meritò comparatur. Greg.*

Rom. 8. 18.

more *Substance* *, and the *Vanishing* of that (no more *Time*.) Quickly Come, and Gone.

* 1 Cor. 7. 31.

And, if we doe not *Goe* to God, Christ will *Come* to us, *Quickly*. *Behold* That, and *Hold* out, for That. He bids us doe both. *Behold, I come quickly, Hold fast what thou hast, let no man take away thy Crown* [b]. When He comes, His *Reward is with Him* [c]. And Thy *Boon* then will be a *Double* Reward, who hast been both His Faithfull *Servant* and *Champion* [d]. And therefore shalt have both a *Saints* [e] and a *Sufferers* Crown. [f] So with the Apostles *Antidote*, you have your Saviours *Preservative*. All with *Amen* from His *Mouth*, to make it work more strongly on your *Heart*. Heare what He Saies, who is *Amen, the true and faithfull Witnesse*, [g] and let *Faith* and *Hope*

[b] Apoc. 3. 11.
[c] Apoc. 22. 12.
[d] 2 Tim. 4. 8.
[e] 2 Cor. 9. 24, 25.
Iam. 1. 12.
[f] *Martyrium, ne Ecclesiæ consensio diriматur, maximum est; quia non pro animâ suâ, sed Totâ Ecclesiâ. &c. -Infelices sine juranti quidem credimus.*
[g] Rev. 3. 14.

Hope, Seale what He Writes with your Amen.

Matth. 19. 28, 29. * That have continued with me in my temptations, Luc. 22. 20

*Verily I say unto you, That ye which have followed me in the Regeneration, * when the Sonne of man shall sit in the Throne of His glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.*

* In this life. Mar. 10. 31. *In specie*, So *Valentinian* lost a Belt, and got an Empire; or Value, or use. v *Alap.*

*And Every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an Hundred fold *, and shall inherit Everlasting life. Amen.*

FINIS.

ERRATA.

P. 9. l. 18. r. *regente*, p. 12. l. 19. r. infinitely, p. 14 l. 10. r. World, p. 17, l. 5. dele 10. in margent, l. 9. r. *eluenda*, p. 27, . after *it*. p. 29. l. 9. r. *Sacrum*. p. 42. Catho- *for* Spouse, in the Direction line.